"The Place of Sociology in the Circle of Theological Studies."

"*FREE TEACHING & FREE LEARNING.*"

# An Address

TO

# THE STUDENTS

OF

# *MANCHESTER NEW COLLEGE,*

INAUGURATING THE SESSION 1888-1889,

BY


# PHILIP H. WICKSTEED, M.A.


*"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."*


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# *ADDRESS.*

GENTLEMEN,

The College, the 102nd Session of which I have the honour of opening to-day, exists for the free teaching and free learning of Theology, and finds its chief practical work in training Students for the Ministry, in a group of Churches which stands for an analagous principle of free growth in the religious life.

The part I am myself to take in the work of the Session consists in the delivery of a course of lectures on the "Structure, the Institutions, and the Vital Processes of Human Societies; or, in other words, on the "Elements of Sociology."

Thus, the subject to which I must invite your attention this afternoon is chosen for me. It is the connection between Sociology and Theology, or the place which the study and analysis of Human Society should take in a theological education.

If we look at the question from the practical side, and think of our College as a training School for the Christian Ministry, there can be no question of the propriety, indeed the necessity, of inviting the attention of our Students to the problems of Sociology. The task of the Christian minister is two-fold; as there were two tables of the Law, so there are two commandments of the Gospel. The Jewish saying, "that prayer is not a prayer in which is no mention of the kingdom of God," must pass into the inmost consciousness of the Christian minister, as he directs his thoughts, words, and works to the establishment of that kingdom on earth,—a task in which religion and morality must ever go hand in hand; and if the teaching of morality is as

integral a part of the minister's work as the teaching of religion, then how can we doubt that his philosophical training should include such knowledge as we can give him of the structure and growth of human societies, and the meaning of the great social institutions? For human conduct—the subject of the science of ethics—everywhere rests upon and is everywhere conditioned by social relations and institutions. The "categorical imperative" may derive its form from the ultimate constitution of human nature, but its content is supplied by the relations, and even the conventions of human society; and if the future teacher and preacher of morality, the future guide and adviser whose task it will be to build up character and give consistency and strength to conduct, the future prophet whose word of might shall hasten the coming of the kingdom of God—if he is to know what he is doing, where he is going, and whither he would lead others, then he must have pondered deeply on the nature and meaning of those social institutions upon which the individual human life must ever rest.

Even the simplest moral precepts—those of the Decalogue, for example—challenge philosophical reflection on the structure of society; and if we are not content to send out our Students to preach belief in God without having first directed their thoughts to the grounds and springs of religious faith, neither should we be content to bid them preach, "Thou shalt not steal," without first inviting them to consider the origin, the meaning, the scope, and the limitations of the social institution of *property;* or to preach "Honour thy father and thy mother," or "Thou shalt not commit adultery," without having asked them to reflect on the meaning and the goal of the institution of the *family,* and the nature and scope of family obligations.

But we cannot stop here. We cannot confine our ethics to those simple and direct personal relations which are the first to present themselves to us as the subject matter of moral conduct,

and which press their moral demands most closely and most persistently upon us. The higher development of our humanity rests upon an industrial machinery and a social system of ever-growing complexity. The problems which force themselves upon us in our great cities compel us to realise that our lives are bound up directly and indirectly with the lives of countless thousands whom we have never so much as seen, and that when conscious of no deed of personal cruelty or wrong, we may yet be complacently bearing our part in acts which, with a collective weight of gathered oppression, fall upon the helpless and the wretched. And even where we cannot believe that we have taken even an infinitessimal part in *doing* the wrong, we may yet be guilty of having too tamely or listlessly *allowed* it to be done.

According to the Law of Deuteronomy, when a man was found slain in the open field, and no means could be devised for detecting the murderer, measurement must be made to discover the city that lay nearest his body, and upon it must lie the duty of expiation or the blight of guilt. In later days we have heard the teaching that, whenever "one more unfortunate, weary of breath," takes—or, for that matter, lives on, and does not take—the dark plunge, the stain of her sin and shame cannot be washed from the doors of the respectable and Christian folk who shrink from even naming the thing she is. And the commandment in Clough's "Latest Decalogue"—

> Thou shalt not kill; but need'st not strive
> Officiously to keep alive,

serves to heighten, by its sarcastic contrast, the growing sense of collective responsibility for things done and for things not prevented, the individual responsibility for which can only be brought home to us indirectly, and in hardly perceptible or recognisable fragments. It would seem, then, that the terms of association in human societies are such that there may issue from *all* a wrong against which *each* is powerless to fight, nay, from which he is powerless even to withdraw; just as there may issue from

all a power and a beauty which each is unable to call into being, yet cannot choose but share. And, surely, he who would help to give scope to human ideals, and to guide human conduct, must scrutinise with searching care this great and awe-inspiring social machine, with its living wheels from which drop blood, and sweat, and tears, and from which rises all that is noblest and most glorious in humanity. For we must not forget that it is out of this dread "society," with its weird power of taking a man's deeds away from him, and doing with them he knows not what, that humanity itself arises. It is only in society that man is human; and it is where society is most concentrated and developed that humanity culminates. For while poets and moralists vie with each other in extolling a life of rustic simplicity, the collective wisdom and experience of mankind that garners itself in the usages of language, has definitely declared that it is where men throng together that they are most human. He who dwells in a country district is a "pagan." He round whom the heath stretches is a "heathen." The dweller in the forest is a "selvaggio," or "savage." And only he who has learned the art of living with his fellow-men in a city, is a "civilised" man. Even the word "people" has flowed through Latin channels from the same source that gives us our "fill," and the Greeks their "πόλις," for there can be no "people" until the land is "filled," and the scattered wood-dwellers, or "savages," have gathered into a πόλις and founded a *city* to dwell in.

Doubtless the material aggregation of men is humanising only in so far as it is a support to their spiritual proximity and contact, and it will be the final triumph of civilisation to make the fullest industrial co-operation independent of too close physical packing, and to rear the sense of fellowship and of human communion upon a basis which will make it compatible with close and continuous communion with nature likewise. But it remains none the less true that this "society," this linking

together of man with man, this organising of men into humanity, which is the organ of the direst tyranny and oppression that is done on the earth, is the organ, also, of the only life that is life indeed.

When I think of all this, there comes to my mind the vision of that ancient English poet who sang, "In mid-night hour, when speech-framers woned on their couches, methought I saw a wondrous tree lift in the air, light-bewounden, brightest of tree-beams. All that token was o'erpoured with gold; and gems stood fair on the face of earth. . . . . On it gazed the Lord's angels, fair to eternity. . . . . Yet, through that gold might I see (old strife of the wretched), that first on its left side it began bleed. All whelmed with sorrow was I, feared for that fair sight. I saw the rapid symbol change garb and hue; whiles was it drenched in tears, soiled by the blood-track, whiles was it wreathed in gold;" and to me again there comes, after many ages, another "vision of the rood," as I gaze upon that "society" which shimmers and changes before my eyes, and becomes at once the cross and the throne on which humanity is martyred and glorified.

Can the preacher of righteousness and love neglect this glorious and terrible thing? Is he not bound to ask himself how far the structure and institutions of this "society" are inflexibly determined by the laws of nature, how far they may be moulded and re-moulded by man? On every side he will find good men longing for guidance; fearing their efforts may do more harm than good, yet not daring to sit with folded hands; longing to know the meaning of their daily acts, and their connection with and reaction upon the social and industrial conditions of our time; questioning their own right to the comforts and the happiness they enjoy, and asking again the old question, "What shall I do to be saved—and to save?" If the minister of religion has no definite guidance to give such as these, let them

at least feel that he, too, has looked their problem full in the face, and is at least a qualified fellow-explorer and seeker with them, if not yet a leader.

Had it never been recognised before, it would force itself into recognition now, that the religious teacher is concerned, and closely concerned, with the whole machinery of our industrial life and the whole structure of our social fabric.

But, in truth, this is no new thing for which I plead. The historical studies to which so large a part of the attention of our Students is rightly directed, will suffice at once to show how generally the connection between religion and Sociology has been recognised, and how easy it is to explain the temporary divorce, from time to time, of the corresponding studies.

There was no branch of trade or politics, no wheel of the governmental or industrial machinery, with which the religious teachers of Israel did not think themselves concerned. The scope of their teaching only shrinks as the limits of the national life are contracted, and if the purely personal aspects of duty and devotion occupy a larger place in the outpourings of the psalmists than in those of the prophets, it is because, in the later days, the Israelites had ceased to exist as a people, and the personal life was all that remained under their control. And this explains why Jesus confined himself to personal relations in the application of his great world-renewing principles. It was his special and immediate task to preach to the poor and powerless the truth that there and then, without waiting for any outward change or revolution, they might live the life of communion with God which must be the goal of all change and revolution that has any true goal at all. And this priceless and immortal truth we must grapple to our hearts with hooks of steel, must find in it the inspiration of our work amongst the wretched, and the rebuke of our too impatient, "Lord! how

long?" Reverence for the individual, and the never-failing faith that the best and highest good must be given to men from within, by directly touching the springs of action and renovating the elements of character—not from without, by changing their surroundings,—this is the distinctive mark of Christianity, and, when we forget this, we cease to be disciples of Jesus. But this doctrine of spiritual possibilities, independent of outward conditions which Jesus preached to the oppressed, he never allowed to salve the consciences of the oppressors. Critics may question whether Matthew or Luke has most faithfully recorded the beatitudes uttered by Jesus. But whether or not, he balanced his "Blessed are ye poor" by the cry, "Woe unto you that are rich!" it is certain, at least, that he launched from the same lips his word of comfort to the spiritually depressed, and his challenge of defiance to the spiritual oppressors. His principles were big with industrial and political revolutions, such as the abolition of slavery, and the establishment of a cosmopolitan sense of justice that can rise superior to national prejudice and passion; and his guiding and controlling thought of the kingdom of God on earth is still the inspiration of all who would baptise Sociology in the spirit of religion.

After the death of Jesus, the belief in his speedy return to establish his kingdom by might was all but fatal to the development of his own idea of the gradual leavening of society by his great conceptions. The Christians looked upon all worldly occupations, and all domestic and social relations, as belonging to an order of things destined speedily to pass away. They had, therefore, no thought of regenerating them in principle, and only sought to withdraw as completely as might be from them. Hence the fatal distinction and breach between the Church and the World, which is the very negation of the central teaching and principle of Jesus, and which has done more than anything else to cramp and thwart the beneficent influence of Christianity.

Paul, too, with the other Christians, accepted the belief in the second coming of Jesus, and with it the idea that men were to be saved out of the world, while the world itself was to be renounced rather than redeemed. But his masculine sense checked the more extravagant consequences that might seem to flow from this belief, and the growing complexity of the Church itself enabled his admirable scientific sagacity to grasp the essential idea of a society as an organism, and to sketch an outline of Sociology in his image of the one body and many members—a body because, on the one hand, they are diverse, and, on the other hand, are united by a living spirit—which must stand for ever as the ideal for which the servants of the kingdom of God must toil.

The Christians endeavoured to withdraw from the world, but, meanwhile, they were conquering the world; and as persecution and contempt gave place to honour and power, and, at last, with the age of Constantine, the Christians found themselves at the helm of the State, they discovered that the world cannot be renounced unless there is someone to hand it over to, and were forced to treat as permanent the relations and institutions of public and social life. But to say that Christianity had triumphed is, of course, a relative phrase. Christianity had gained theoretical recognition, but the rulers of the world were almost as far as ever from seriously asking themselves how Christians should act as governors, as soldiers, as slave-owners, as magistrates. Even when Christians deserving the name rose to power, the pernicious distinction between the Church and the World, which had been established in the days of the Church's weakness, smoothed the way towards the ready acceptance of the secular tradition, and the belief that the offices of this world were something apart from, and external to, the Christian life, which could not be regulated in strict accordance with its laws. The pious civilian strove rather to compensate for any taint that might cleave to

his worldly occupation by fasts, and alms, and penance, than to make that worldly occupation itself the ladder on which to mount to heaven.

Nevertheless, the great teachers of the Church understood well enough that the affairs of the world could no longer be set aside as being no concern of theirs. They were called upon to give advice and guidance in all practical matters, and, in spite of their disastrous adhesion to the doctrine of a higher grade of excellence, that consisted in renouncing the world, they were compelled to ask what principles should guide a Christian man in all the affairs of life. Accordingly, it is in the writings of the great theologians of the middle ages that we have to search for the medieval ideas of social philosophy and political economy. The problems of Sociology presented themselves to them in more or less fragmentary and detached guise; and it would probably be difficult, or impossible, to elaborate anything like a system out of their writings; moreover, the radical vice of medieval religion, in its contempt of all material things, told heavily against the formation of balanced and broadly-founded conceptions of the industrial and social order; but, on the other hand, the religious and moral point of view, from which all such problems were attached, still stands as the type to which we must return when our materialistic aberrations of the last few centuries have run their course. Then, when the scales have fallen from our eyes, cured of the medieval contempt for the body and material things, but cured, likewise, of that more fell disease of modern times, the worship of the body and material things, we shall look once more upon the aspirations and speculations of the Middle Ages, and shall be amazed to see how much social wisdom and penetration is often found in connection even with the wildest economic vagaries, such as those of Francis and the mendicant friars; while, on the other hand, if we examine the beautifully symmetrical and consistent doctrine of the schoolmen, with regard to

the "lucrum cessans" and the "damnum emergens," which alone can justify the acceptance of payment for a loan of money, we shall be struck with its perfect adequacy to the economic and industrial conditions of the times, and shall see in it another proof of the potency of moral principle as an instrument of economic research.* And, to take only one more instance, when we read the opening passages of Dante's "De Monarchia," we shall feel that the great theologian grasps the fundamental problems of politics and political economy as none but a great theologian can, and shall marvel that men should ever have dreamt of severing the studies which are to each other as meat and life.

The principles of the Protestant Reformation were not favourable to the development of the religious study of Sociology and economics. Nevertheless, the great Reformers felt themselves to be concerned with all political and economic questions that came within their ken; and Calvin, for instance, is credited by the historians with having been the first man to give a scientific defence and exposition of interest. Banking had been a profession for centuries; but it was left to a great theologian to expound its first principles.

Since the Reformation, Protestant theology has been too sterile and narrow, and Catholic theology too stationary to produce any great results. The reins have dropped from the hands of the theologians. In the Catholic schools, indeed, a tradition of the old breadth has been preserved. The "Moral Theology," which is a branch of the Catholic priest's education, vindicates the necessity of a study of human nature and human relations on a far broader basis than is recognised amongst Protestants; and it is not without significance that the first explicit attempt on the part of an Economist to conquer the "dismal science" in the name of Christianity, and expound a

* See W. Cunningham's "Christian Opinion on Usury." Macmillan, 1884.

system of political economy as a branch of Ethics, should have come from the pen of the Catholic Devas.

It is no new thing, then, to claim a place for Sociology in the studies of the theologian; but yet, at no period since the days of the Hebrew prophets, has the connection between religion and Sociology been so obviously close and intimate as it is to-day; for at no period since the great age of prophecy have men believed at once in God and in the world as they believe to-day. Throughout the so-called "ages of faith," men were smitten with a profound disbelief in the world, its conditions and its possibilities, and the kingdom of God *on earth* had dropped out of their belief. This one thought should more than console us when we are disposed to think of our age as lacking in poetry, and loftiness of motive and conception. We believe in God, and believe, with no wavering half-faith, that the world and its fulness are his. We must believe, then, that all the affairs of this world are capable of being moulded into full accordance with his law, and that Sociology can only be truly studied when baptised in the spirit of religion.

But this joyful faith is not given to every man in our day. Is it given to any of us always? Even if we know no seasons of positive doubt, yet we can hardly be strangers to times of sorely-tried, perplexed, and baffled faith. There is so much that is mysterious in life; so much that tempts us to believe that the fair vision of the kingdom of God is but a delusive mirage. So often have the hopes of men sickened with delay, so futile for the real good of man has seemed his growing power and knowledge. Tantalus-like, the human race is ever in sight of the blessings it can never grasp. Sisyphus-like, it is ever rolling up with awful toil the burden which shall dash it back in hideous ruin, only to begin once more its endless task. Were not the heathen poets right, after all, in placing the golden age in the

distant past, and has not history proved that the Hebrew prophets were wrong in heralding its advent?

Some years ago, John Stuart Mill sent a cold shudder through many a heart by his description of nature as a huge slaughter house,—the flat negation of the idea of a beneficent ruler of the universe. There is a colder chill at the heart of many a one to-day who thinks he sees in the very constitution of human society, and the very conditions of human life, provision for the perpetual thwarting and baffling of what is noblest in us, for the oppression of the weak and the exaltation of the strong, for the sacrifice of the many to the few. The doctrine of the struggle for existence seems to bring this phenomenon within the grasp of an all-embracing law. "Devil take the hindmost" becomes the one principle of life, the one condition of progress. "Paucis nascitur humanum genus" is the summary of history and philosophy; and on his shuddering lips who has read it, the prayer "Our Father" dies away, and the two great commandments are a mockery.

We discourse of the causes of scepticism in our day, and the declining interest in religion; and we make it our boast that we invite our Students to shirk no problem, however appalling, and to sound and prove every source of scepticism, however deep. Be it so. Then must this source of scepticism be sounded too; and again, on this ground, the study of Sociology must take its place in our theological course.

And this brings me to the real heart of my subject. I have sought to vindicate a place for Sociology amongst the studies of the theologian in his capacity of a moral and religious teacher, but I have hardly claimed for it a place as a part of the subject matter of theology itself. But the transition to this from the last point touched upon is easy. I have said that doubt

as to the possibility of regenerating society, and making the kingdom of God stretch over the earth, lies at the root of the deepest and most formidable scepticism of our day; and that he who would be armed to meet that scepticism must have looked the problem fairly in the face. But this is not all. We profess in our College to examine any belief that is submitted to us, not for the sake of showing that it is false, but for the sake of enquiring whether it is true. We must not shrink from the application of our principles here. "The Bible, and the Bible only, the religion of Protestants," has long ceased to be our motto. The Bible-word, "God is love," will not help us if it be contradicted by reason and experience. We have rejected the authority of the Church, and the ecclesiastical doctrine that God revealed his character and purpose when the word was made flesh in Jesus, will not help us if we cannot find that same character and purpose revealed in nature and in man, made flesh again from day to day. Where, then, are we to seek the authentic revelation of God? In the utterances and the constitution of the human mind, and in the conditions of human life. Do these two revelations agree, or do they give each other the lie? Gentlemen, if this is not a question of theology, I know not what theology should be. On the answer to this question it depends whether we are to believe in Ormuzd and Ahriman or in our Father in heaven; whether we are to worship one God with our hearts, and serve another in the forced servitude of our lives; or whether, with heart and life, we are to worship the one and only God; whether the high-tide of religious faith is reached when, with bowed head, we cry, "God is great, and we comprehend him not;" or whether, with deepening knowledge and experience, we receive, with ever fuller trust, the faith that "God is love."

The God that is revealed in our hearts, is a God of love and

purity. He bids the strong lay their strength at the foot of the weak, and bids the wise and learned serve the ignorant and foolish. He is the God of chivalry and self-sacrifice, and his name is holy. This is the God of our hearth and our heart. Does he likewise rule in the market-place, the factory, and the council chamber? Or is he a Lar only, whose power and jurisdiction extend no further than from fireplace to threshold; or the supreme spirit indeed, but a spirit in eternal conflict with the matter which he did not make, which he cannot control, which shares his immortality, and which thwarts his will? If these are not questions of theology, then what does theology mean? If they are to be set aside by an indignant appeal to the immediate perceptions of the spiritual sense, against which all evidence beats in vain, then what becomes of our vaunted "scientific theology," and in what does it differ from theosophy? From that scientific theology let the mystic factor never be cast out; but neither let it cast out all save itself.

Is it true, then, as they tell us, that human progress is impossible, save by means of the fierce struggle for existence in which the weak go the wall, and the successful march over the bodies of the defeated? Is it true, as Lecky has it, that the harlot is the "eternal priestess of humanity, blasted for the sins of the people," and that her ghastly form is the price we must pay for unsullied womanhood in sweet and tranquil homes? Is it true that self-seeking is the one and only motive power that can drive the social and industrial engine, and that restless and relentless competition is the eternal condition of all advance? Is it true that, however much wealth Dives heaps up, he will always covet Lazarus's crumbs, and will successfully seek the means of bargaining him out of them?

If these things are true, let theology mark them, for they are of vital import to her. If they are true, then the God of love shall henceforth and forever be the deity of our heart and hearth;

but we can no longer worship him as our creator and preserver. The giver of *meat* and the giver of *life* cannot henceforth be worshipped as one God.

But what if these things are as false as they are foul? What if the Christian principles of love and mutual self-sacrifice and service alone can give the practical solution of the problems of Sociology? What if the devotion of the strong to the weak is the principle of life? What if redemption, and not elimination, be the principle of progress? Does not this concern theology? Is there no revelation of God, no confirmation of Christianity here?

I maintain, then, that in the study of the moral and mental constitution of man, which has always received a full recognition in our College, and in the study of the conditions of social life, we must find the two great branches of that mediate revelation of God which is the subject matter of scientific theology. We do well to devote no small portion of our time to historical studies; but the history of theology is one thing, theology itself another.

I have spoken of the necessity of Sociology to a complete course of theological studies. But I would also, in conclusion, say one word on the necessity of religion to a fruitful study of Sociology. Auguste Comte saw far and deep when he denounced, as materialistic and immoral, the study of industry apart from the general structure and purpose of society, and the isolation of the selfish and gain-seeking impulses of man, and their erection into a self-contained system. The merely gain-seeking man is a monster, the contemplation of whom is a degradation. To him the means of life are so absorbing that life itself has fallen into forgetfulness; whereas it should be the constant task of the student of Sociology to correct, instead of aggravating, every tendency to confound the means with the end, and thus to

impress and re-impress the truth that the body is more than raiment, and the life more than meat. The ultimate purposes of human life are immaterial, and not material. All physical wealth is a means, and not an end. Till this lesson is taught, material advance and progress will fail to make men more human; and it is only by religion that this lesson can be taught.

Communion with God, with man, and with nature, this is life. All else is but a means of life. It is here, in this true life, that there opens out the infinite prospect for which human nature craves. It is here that that divine discontent and unsatisfied longing which belongs to us as children of God finds its true mission. The depths of communion with God, with nature, and with man, can never be sounded to the bottom, and humanity will never rest ingloriously in that which is attained, or cease from its Ulysses-yearning for the yet untraversed oceans of life. But let not this divine thirst and yearning towards the infinite be cheated by the vile counterpart of an unsated and insatiable craving after the means of life, to the neglect and destruction of life itself.

Material progress in itself brings us no nearer any goal, human or divine. Two thousand years ago the true function of machinery was understood, but to this day that function remains unperformed. "Labour-saving" we call our machinery, and its function is to strike the shackles from the limbs of the slave, and to give freemen leave to hunger and thirst for more than food and drink. But how much labour has machinery yet saved? When the first water-wheel was seen in Europe, the Greek poet Antipater sang, "Ye mill-girls, spare the hand that grinds and sleep your fill, though cock-crow tell the coming of the day. Deo* has laid your hand-toil on the nymphs, who, tripping o'er the summit of the wheel, twirl round its axle, which, with

* *i.e.* Ceres.

twisting spokes, then whirls the hollow weight of mill-stones hewn from Nisuros. We taste the life of old once more since we have learnt to feast on Deo's gifts all free from toil." *

But the golden age came not; and, after two millenniums, men doubt whether all our "labour-saving" machinery has "lightened the day's toil to a single human being." And if, in the future, our material progress is to bring the relief and elevation it has as yet failed to bring, it must be by dint of close alliance with those influences of religion and humanity to which —and not to machinery—we owe it that slaves no longer drop dead in mine or quarry, in unpitied hundreds, whenever public works are raised, and that little children are in some sort protected against the fierceness of the competition which ground them, within living memory, between the upper and nether mill-stone of industrial enterprise and parental want. Protected "in some sort," I say. It is needless for me now to dilate on how much remains to do.

We must look, then, to those higher motives, those nobler ideals, those broader sympathies, those loftier aspirations, which we sum up in the word "religion," to put a limit to men's desire for the *means of life*, and to stimulate their joy in *living*. "What is that good for the sons of men, which they should do under the heaven all the days of their life?" Each man's answer to this

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*"Ισχετε χεῖρα μυλᾶιον, ἁλιτρίδες, εὕδετε μαχρὰ,
κῆν ὄρθρον προλέγῃ γῆρυς ἀλεκτρυόνων
Δηὼ γὰρ Νύμφαισι χερῶν ἐπετείλατο μόχθους·
αἱ δὲ κατ' ἀκροτάτην ἀλλόμεναι τροχιὴν,
ἄξονα δινεύουσι· ὁ δ'ἀκτίνεσσιν ἑλικτᾶις
στρωφᾷ Νισυρίων κῶιλα βάρη μυλάκων
Γευόμεθ' ἀρχαίον βιότον πάλιν, εἰ δίχα μόχθου
δαίνυσθαι Δηοῦς ἔργα διδασκόμεθα.

The poem is cited in Stolberg's translation, by Karl Marx, in "Das Kapital."

question is the summary of his religion. If we have no answer to it, then, because we have no religion, the "science of wealth" is an aimless futility, and industry is a blind and dumb instinct.

"Be it known," says Dante, nearly at the beginning of his *De Monarchia*, "that there are certain things on the which, seeing that they lie not at all under our power, we can speculate, but cannot act. Such are Mathematics, Physics, and Theology. But there are certain on the which, inasmuch as they are within our control, we can not only speculate, but also act. And, in the case of these, action is not entered on for the sake of speculation, but rather this for the sake of that; for as much as in these things action is the goal. Inasmuch, then, as the matter of the present treatise is political, nay, is the fountain and norm of right polities; and since all that concerns polity is subject to our control, it is manifest that our present matter must be disposed with main reference not to speculation, but rather to action. Again, since in things that can be done the source and cause of the whole is found in the final goal (for it is that which sets the agent in motion), it follows that the whole method of the things which contemplate the goal must be determined by the goal itself; for the method of dressing timber for a house will be one, for a ship, another. That thing, then (and there must be such), which is the final goal of human civilisation, will be the norm by reference to which all that is to be established in this treatise must be made clear."

Sociology, then, bereft of religion, is without a goal, and the blight of perpetual sterility is upon it. Theology, bereft of Sociology, is remote from the actual life of men, and is smitten with unreality. On the union of these two depends the future of humanity, the coming of the day when "the knowledge of the Lord shall cover the earth as the waters cover the sea," when there shall be no tyrant and no slave—

> "Nor shall any lack his share
> In the toil and the gain of living, in the days when the world grows fair."

If, with such a conception of the place which Sociology should take, and the function it should perform in your studies, I dare to ask you to listen to any words of mine in the coming Session, it is not that I have any hope of realising even a recognisable reflection of the ideal I have indicated. If, at the close of our studies, I have succeeded in emphasising the want which I cannot supply, I shall be more than content. Myself blind and groping, I offer you no guidance; but I ask you to band yourselves with me for a nobler search than drew the Argonauts to Colchis, or sent the Knights of the Round Table in quest of the "Holy Grail." It is little likely that any golden treasure of discovery will reward our search. May be no vision will break upon us to strengthen and purify our days. But, even so, God speed our little barque, and send many a mighty keel to cleave the seas on which we toss!

A tiny spark may rouse a mighty flame;
And, after me, perchance, in nobler words
Shall prayer arise and gain response from heaven.